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sible interpretations, he very often rejects that which as a theologian he would wish to find authorized, and chooses that which is adverse to his own dogmatic opinions. And, in repeated instances, in which there is no question of doctrine, he, as an impartial interpreter, gives his sanction to the one of two alternative expositions which accords the least with what he would antecedently have expected or wished St. Paul to write, and the least with his avowed theory as to the nature and degree of the Apostle's inspiration. The subject has by no means yet received its final and exhaustive treatment, but no student of the Apostolic Epistles can afford to remain destitute of these volumes, until, in the progress of the science of biblical interpretation, they shall be superseded by better works than can be written now.

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8. — *Plain Talks on Familiar Subjects.* By DR. J. G. HOLLAND.  
New York: Charles Scribner & Co. 1866. 12mo. pp. 360.

If there is no royal road to learning, there is at least the popular one, which has been carefully straightened and smoothed by various writers for the benefit of those who read while running. Children can now be prematurely instructed in the rudiments of chemistry and astronomy, instead of reposing, as did their parents at their age, in a superstitious belief in the actual existence of Jack the Giant-Killer and of Red Riding-Hood. Men, too, whose time is otherwise occupied, have facilities for acquiring a smattering of what it would take them years to secure in the legitimate way.

What has been done with facts and science Dr. Holland attempts to do with thought, in his "*Plain Talks on Familiar Subjects.*" That he will have many readers we cannot doubt; for, besides his great popularity, one of his books being in its thirtieth and another in its twenty-fifth edition, there will never be a lack of persons who like to have their thinking done for them, to be able to read without difficulty, and, in short, to keep themselves just on the edge of the current of thought, instead of struggling in the stream. Such readers are ready consumers of such small parcels of remarks and ideas as are retailed to them by Dr. Holland. And his book is no doubt useful for those to whom it is thus adapted. It is better for persons to think even very moderately, who, were it not for books like these, would never think at all.

"*Plain Talks*" is a collection of lectures, and therefore labors under certain disadvantages, arising from the necessity of Dr. Holland's bursting into eloquence at the end of each discourse. This he has done in a way that will hardly bear close examination. The style is affected,

tautological, and tiresome, through the failure of the attempt to be at the same time eloquent and perfectly clear. The fulness of illustration which the author considers necessary for explaining his meaning is wearying to those who, knowing for instance that children are fond of playing, do not need a page, like the eighty-sixth, wholly devoted to a catalogue of the successive amusements of children, from the time the babe pulls his father's whiskers to the epoch of the boy's "driving other boys four-in-hand, or playing at ball, or sliding down hill, or running races, or wrestling, or going hunting and fishing." Nor is this an exceptional case; similar ones may be found on almost every page. This frequent repetition implies that Dr. Holland has an unnecessarily low opinion of the intelligence of his readers. He might as well advertise lectures in words of one syllable.

The lessons which he clothes in this unsatisfactory garb are utterly trite. We are bidden to take the occupation for which we are most suited, without, however, mistaking our own powers, and told that we must not enter the crowded professions of law and medicine, unless we are peculiarly adapted to them. This advice is of course most excellent, but yet cannot always be followed. There are as many who are driven by stress of circumstances into an occupation they do not like, as there are men who voluntarily take one not suited for them. He advises us to exercise, not too much, however, nor yet in a harmful way. Again, it is proved by examples taken from the various occurrences of every-day life, that we should always do our duty, and never shirk it. This, of course, is not to be denied. But have we to go to Dr. Holland for the lesson?

The lecture on Art and Life is the author's masterpiece, and must have been expressly reserved for audiences of a rare degree of intellectual power. Can we believe it possible that a man who, to take our former example, needed the enumeration of twenty-six sports of infancy and childhood before he was convinced that children really liked to play, — that such a man could understand, only at first hearing, the definition of true art as "that which is true in life, organized in the idea, in its relations to human motives, — abstract truth, assimilated to life, and thus made food for life"? Would he not be mystified by the following apostrophe? "Ah! this is impalpable, invisible, plastic nihilism, — this formless mother of forms, this vitalized nothingness, this matrix of all being, — words!" That is the sequel to the remark, "There is nothing that man knows, there is nothing that the heart has felt, there is nothing the imagination can conceive, that may not and does not find in words its highest revelation." Besides these bits of fervid eloquence, Dr. Holland is peculiar in his use of the word Christian. He applies

it to shoemakers, books, writers, civilization, truth, love, manhood, integrity, and spires. He finds fault with novelists for "discarding the social and political systems which are the offspring of Christianity as its choicest framework and material." Does he want novels written simply in support of the Unitarian or Baptist churches? He charges Dickens with not having the Christian element in his writings; but how can the Christian element appear save in the sweetness and purity which the author acknowledges as existing in his characters? Is not that the only way they are seen in life? We will not deny that these lectures may have done, and still may do, much good, but we can recommend their perusal only to those who can be satisfied with the smallest amount of thought, buried under the greatest amount of words.

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- 9.—*Syntax of the Moods and Tenses of the Greek Verb.* By WILLIAM W. GOODWIN, Ph.D., Eliot Professor of Greek Literature in Harvard University. Second Edition, Revised. Cambridge: Sever and Francis. 1865. 12mo. pp. xv., 264.

THE first edition of this work appeared in 1860. That it was received with favor appears from the fact that a new edition is so soon called for. It supplied, indeed, a want which had been very sensibly felt by advanced students of the Greek language. In former times little attention was paid to the special and exact use of the different parts of the verb. Scholars were satisfied with giving to any particular form the rendering which seemed to be required by the immediate context, without inquiring how far the rendering thus given corresponded to the use of the same form in other cases. But the scientific spirit of the present century has demanded a more thorough treatment for this, as for all other departments of grammar. The various uses of each mood and tense, the various forms used for each modal and temporal relation, even the peculiarities in the usage of different periods, dialects, and authors, have been made the subject of careful investigation. The elementary grammars which have appeared within the last twenty years, though they show the fruits of such studies, could not of course satisfy the wants of advanced scholars. Even the larger and more copious grammars have left much to be desired. Buttmann, while he put a new face on the treatment of Greek inflection, did comparatively little for the syntax. Matthiä furnished an extended and elaborate syntax; but in this part of it he shows a want of comprehensive views which takes much from the value of his rich collection of examples. Kühner is unduly influenced by a scheme of syntactical